THE WESTERN LUMINARY.

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From the Columbian Star.

DEATH OF MRS. JUDSON.

A letter from the Editor, dated Boston April 16th, 1827, has been received, of which the following is an extract:—

"The Rev. Mr. Yates, Pastor of the Circular Road Church in Calcutta, arrived here yesterday in the Ship Mars, passage of 104 days, and brings the melancholy intelligence of the death of Mrs. Judson. The news had just reached Calcutta, as he left. Very few particulars consequently, had been ascertained. She died at Amherst, the new settlement, of the billious fever. Not a Christian friend was near to witness her last moments, or to administer the consolation, which, in the expiring hour, are particularly needed. Her husband, Dr. Judson, was absent at Ava. The Rev. Mr. Wade and his lady had arrived at Rangoon, on their way to Amherst, when the painful tidings met them.

This is a severe shock to that dear Mission; but God, who sees the end from the beginning, undoubtedly intends, by this dispensation to effectuate some gracious purpose that shall ultimately contribute to his own glory, and promote the best interests of man. His ways are truly mysterious: humility and profound submission belong appropriately to us."

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The Christian Watchman of April 20th, says:—

"Previously to Mrs. Judson's illness, Mr. Judson had departed for Ava, with the British Commissioners, as their interpreter. He had agreed to accompany them at their solicitation, in the hope of prevailing on the Emperor of Burmah to consent to the free exercise of the Christian religion in his dominions. It was not probable that Mr. Judson was made acquainted with his loss till the last of December, or beginning of January."

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The same paper also contains the following extract of a letter from Mrs. Wade:—

"*Rangoon, Nov. 14, 1826.*

My very dear Mrs S.——Our last letters informed you that we were sailing for Amherst by way of Rangoon, where we arrived on the 9th of this month, after a long, and in some respects very unpleasant passage. From a letter which I received from Mrs. Judson just before we left Bengal, we learned that she was much pleased with the new station, and the prospect of a home for life. We were unsually cheerful and happy during our voyage, in the prospect of finding at last a little peaceful spot, where we might devote our few remaining days more directly to the great object for which we came to this country. But when we reached Rangoon, almost the first intelligence is * * * * * * * * * Oh, how shall I tell you, my dear Sister! that our dear Mrs. Judson is no more ! !—that she died in a strange place, far, far from all those who would have felt it their greatest consolation to have watched her sickness. I feel my heart too deeply affected by this dark dispensation to dwell at present upon the irreparable loss we have sustained; but your affectionate heart will suggest all. The melancholy intelligence has been sent to Dr. Judson, at Ava; but it is not probable that he will be able to return within a month. My heart bleeds to think what he will suffer. But why should I indulge in excessive grief, or be unreconciled to the will of God? Truly her worth demands our tears; but the great Head of the Church can accomplish his wise designs without the aid of mortals; and I well know, that though He should call *all* His most able and devoted servants home, yet He will spread his glorious gospel through all the nations of this fallen world. We very deeply regret that we had not been at Amherst from the time of Dr. Judson's departure for Ava; but we followed his advice, in waiting in Bengal until he should visit Amherst the second time. After we received his letter, advising us to proceed to Amherst, we sailed in the first ship, with the exception of one which was not considered safe, and which was indeed lost on her way to Rangoon. All the particulars we have been able to obtain here, are, that our dear Sister was ill of a slow fever about a month, and died on the 24th or 25th of October.

She received every kind attention from a skilful Physician, and enjoyed the society of two European ladies, one of whom has the care of her little daughter at present. The Physician says that long before he thought her case at all alarming, he could not prevail upon her to think she should recover, and that she was constantly talking about death. We expect to proceed to Amherst in a few days, when I hope to be able to give many more particulars; but we find it so very difficult and expensive to get a passage, that we intend to proceed in a very small vessel, which we fear will not be able to protect us from the pirates who have been very troublesome here of late. But duty appears plain, and after we have taken every prudent precaution for our safety, should we fear that He who has preserved us by what seemed almost a miracle, will now forsake us! No, my sister, we do not fear, because we know that the great Shepherd of Israel never slumbers or sleeps, and that our lives are the care of a kind, unerring Providence. We also know by happy experience, that our Heavenly Father can support and cheer us in great extremities; and if He should by any providence see fit to call us home—Oh how blest will that soul be, when it shall like our dear departed Sister, exchange this "vale of tears" for the pure joys which proceed from the throne of God and the Lamb. I have been enabled to anticipate those joys with peculiar delight since our last afflictive bereavement; and ardently desire that all may be sanctified to prepare me for the duties of life. Sister Boardman has no doubt informed you of the circumstances which prevented their sailing with us from Bengal; and after living so happily with them for ten months, you will not be surprised to hear me say that we ardently long for the time that they shall again join us. Mr. Hough and family left this place for Bengal about ten days before our arrival. I understand that they intend to proceed to a part of Arracan, but they have no doubt written all. I frequently receive letters from sister Sutton, (late Mrs. Colman,) but still feel the loss of her society most sensibly. She is pleasantly settled at Cuttack, engaged in female Schools, and seems very contented and happy. The English troops are expected to leave this place on the 20th of this month, and the town is already in a wretched state and filled with robbers. I hope to be able to commence a Burman female School soon after our arrival in Amherst. We both enjoy excellent health at present, and desire nothing so much as to be settled where we may be useful."

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We learn further, (says the Christian Watchman,) by the Rev. Mr. Yates, that in the church at Calcutta, of which he is Pastor, 30 were added in the last year. His place is supplied for the present by two brethren in the ministry recently from England, and by the occasional labours of the Rev. Mr. Boardman, who with Mrs. Boardman is still in Calcutta: Mr. and Mrs. Hough are also in the city.

A short time before Mr. Yates left Calcutta, he had the pleasure of seeing the venerated Dr. Carey, who enjoyed uncommon health, and who was able to perform his accustomed labors, and to preach with great acceptance. The College at Serampore was in a prosperous state.

There are in the city of Calcutta, including the church at Fort William, seven Protestant churches; four of the English establishment, two of the Baptist denomination, and one of Scotch Presbyterians.

The circulation of the Bible in India, and the increasing means of literary and religious information, are operating, though silently, a most wonderful moral renovation in that extensive country. The uniform influence of literature and science is, the destruction of idolatry, even where the Christian religion is not embraced. One instance not long since occurred, in which a Hindoo of large property, the owner of an idol temple, removed the abomination from the building—destroying the idol, and demolishing the temple. The circumstance produced in the vicinity a great excitement.

The Hindoo College in Calcutta, wholly supported by the natives, is indirectly doing much good, by scattering information. Its number of students is believed to exceed 200, and although the principles of Christianity are not acknowledged, the literature and science which this establishment teaches, are favourable to civilization, and calculated to bring idolatry into the most perfect contempt.

DEATH OF MRS. JUDSON AND MRS. TEMPLE.

Besides the melancholy news of the death of Mrs. Judson in India, we have intelligence of the death of another lady, Mrs. Temple, the wife of the American missionary at Malta. Both of these ladies were in the prime of life and the height of usefulness. To some, such removals of distinguished women from their fields of missionary labor, may be a mysterious dispensation; yet to spirits that have deeply reflected on the "ways of God to man," there is no cause for desponding in such events. Search every page of church history, and the truth is continually repeated "that the blood of the martyrs is the seed of the church." From the ministry of Jesus down to the present day, labors and doctrines have been sealed with blood; and the apparently premature deaths of those who are actively engaged in the missionary cause throws the lustre of martyrdom around them, and the deep sympathy that pervades the Christian world on these occasions is eminently favorable to the increase of pious feelings.

Mrs. Judson's life was preserved to the end of a scene of unparalleled suffering, in which she was made the instrument of saving many valuable lives. The constancy of her affection to her husband during his imprisonment, and the ardor of her character under the most trying circumstances, have given her a name and "praise in all the churches." We ask, what pious female of our country would not go through the trials that awaited her short earthly course, to inherit her name, and the honor of leaving behind her such an example of Christian greatness. *Zion's Herald.*

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He that would pass the latter part of his life with honor and decency, must, when he is young, consider that he shall one day be old, and remember, when he is old, that he has once been young. Dr. Johnson.

PALESTINE MISSION.

PUBLIC STATEMENT OF ASAAD SHIDIAK.—(*Concluded.*)

The next day, when the bishop wished to mock me before the patriarch and a Sheik of the country, I answered his questions according to his own manner; but in a little time he began to revile me, and rebuke me for blasphemy against the eucharist, against the Virgin Mary and the pictures, and that because I had said before one of his deacons, that were it not for fear of the patriarchs, I would tear all the pictures in pieces and burn them. I gave him answer to every particular by itself, and when he found that he could produce against me no accusation, he increased in wrath I then said, if this is your pleasure, I will say no more. I told him that I had said that pictures were not Gods; that such was my opinion always; and that I wished to tell all the common people so, that they might understand it. But to this he would not consent. He then began to accuse me of saying of the eucharist, "Let them smell the scent of it, and know that it is but bread and wine still." I told him that if he would give me leave to speak, or if he wished to hear my views, I would speak; "but how is it that you bring against me accusations and do not suffer me to make my defence?" Here he again was not willing that I should speak, but the Patriarch said to me, "*Speak.*" I then observed, that St. Ephraim says, "Come eat the fire of the bread, and drink the spirit of the wine!" and began to say from this, that our eating the body of Christ was not natural, but spiritual. Then again he fell into a rage against me. I said to him, "It is written, *be ye angry, and sin not.* I told you before, that I would keep silence and not speak without your consent, and whatever you wish, tell me that I may act or refrain accordingly." At this the patriarch smiled But the bishop fell into a passion still more violent, against the patriarch as well as myself, and rose and went away. I also left the room In the evening, when were collected together the patriarch and bishop and all the monks, with priest Nicholas, whom they were about to ordain bishop on the morrow, the patriarch began to ask me questions respecting my faith. When I saw that their object was neither to benefit me, nor receive benefit, I gave them answers calculated to continue the conversation in a trifling strain, saying, "My faith is the faith of Peter, and the faith of Peter is my faith. I believe all that God has given by inspiration to the one only holy catholic church." He asked me, What is the church? I answered, "The church is the whole company of those who believe in the Messiah and his law, on all the face of the earth." But where is the place of the church? "The place of the church is the whole world, it is made up of every nation and people"—"What," said he, "the *English* among the rest?" "Yes, of the English also." Afterwards, when he continued to question me, and I saw that he had no other object than to try me, I assured him, this is my faith, and to this faith will I hold, whether it is worth any thing in your estimation or not. I then asked him if he was willing to hold a discussion on the subject; but he would not permit it in any shape. He afterwards requested me to tell my faith again without fear, and without concealment. I referred them to the priest that was about to be ordained, saying, that I had conversed with him on all points particularly, and that he was able to make answer for me The priest then bore testimony on the spot, that I had said before him that I believed the pope to be infallible, while I never said this to him at any time. Afterward, when I was in his company privately, I inquired how he could bear such testimony as he had done. He confessed, in the fullest terms, that he knew it was a falsehood, but that he said what he did, that they might cease talking with me. The same night I had resolved on quitting them; so at about midnight I left the convent, committing myself to the protection of God, who never deserts them that trust in him, and arrived at Beyroot on the morning of Tuesday, March 2, 1826.

Here then I remain at present, not that I may take my views from the English, or from the Bible men, not that I may receive my religion from them. No, by no means; for I hold to the word of God. This is beyond all danger of error. In this I believe; in this is my faith, and according to it I desire to regulate my life, and enjoy all my consolations. By this I wish to shew what I believe, and not to confer with flesh and blood, that I may not run now nor hereafter in vain; for I know and am persuaded, that the true religion is not according to the teaching of men, but according to the inspiration of God: not according to the custom of education, but according to the truth, which is made manifest by the word of God. I therefore say to myself now, as I did in the convent with the patriarch, where I wrote thus:

"Far from me be all the commandments of men. Nothing is to come into comparison with the teaching of Jesus by reading the New Testament. If our *hearts are not transformed*, there is the greatest danger that we die in our sins. If any thing in the doctrine of Jesus seems burdensome, let us pray that he may make it light; and if there is any thing that we do not understand, let us pray that he would instruct us and reveal the obscurity to all who truly believe in Jesus. There is nothing more delightful to the soul than he. Oh taste and see that the Lord is good; blessed are all they that put their trust in him. Cast thy burthen on the Lord and he will sustain thee. Sweet is the sorrow produced by his word; for it gives us an aversion to all the consolations of time. Let us therefore seek refuge in God. Alas for thee, O thou that trustest to the doctrines of men, especially if they give rest to your conscience for that rest is false and deceitful, proceeding from the thoughts of men, and preventing you from attaining that true rest, of which the Apostles speak, saying, *We do rest from our labours.* Take heed lest there be in any of you an evil heart of unbelief in departing from the living God. Read the word, and it shall teach you all things necessary to your salvation. If you say you do not understand it, behold the promise of St James, *If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.* The divine word is a most precious treasure, from which all wise men are enriched. Drink from the fountain itself. Again, I say, vain is the philosophy of men; for it recommends to us doctrines newly invented, and prevents our increase in virtue, rather than promotes it Cast it far from you."

This is what I wrote some time since, and I would revolve these thoughts in my mind at all times. The object in all that I have done, or attempted, or written, in this late occurrence, is, that I may act as a disciple and servant of Christ. I could not, therefore, receive any advice, which should direct me to hide my religion under a bushel. I cannot regulate myself by any rules contrary to those of Christ; for I believe that all who follow his word in truth, are the good grain, and that all those who add to his word, are the tares sown by the enemy, which shall soon be gathered in bundles and cast into the fire unquenchable. And I beg every member of my sect, i. e. of the Maronite church, who loves truth, if he sees me in an error to point it out to me, that I may leave it, and cleave to the truth. But I must request those who would rectify my views, not to do as did a priest at Beyroot, who after a considerable discussion, denied the inspiration of the New Testament.—Men like him I do not wish to attempt to point out my errors; for such men, it is evident, need rather to be preached to, than to preach; and to be guided, rather than to guide. But if any understanding man will take the word of God and prove to me from it any doctrine whatever, I will respect him and honor him with all pleasure But if a doctrine cannot be established thus, it is not only opposed to the doctrines of Christ, but to the views of the early Christians, the fathers of the church; such as St. Ephraim and others. Such doctrines I cannot confess to be correct, although it should cost me the shedding of my blood. Be it known that I am not seeking money, nor office; nor do I fear any thing from contempt, nor from the cross, nor from the persecution of men, nor from their insults, nor their evil accusations so far as they are false. For I am ready for the sake of Christ to die daily, to be accounted as a sheep for the slaughter, for he, in that he suffered being tempted, is able to succor those that are tempted. I consider that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. I believe that Jesus is our High Priest for ever, and hath an unchangeable priesthood, wherefore he is able to save them to the uttermost that come unto God by him, for he is the one Mediator between God and man, and he ever liveth to make intercession with the Father for us; and he is the propitiation for our sins, and to him be glory with the Father and his Holy Spirit of life for ever and ever.—*Amen.*

I would only add, if there is any one, whoever he may be, that will shew me to be under a mistake, and that there is no salvation for me unless I submit to the pope, or at least shew me that it is lawful to do so, I am ready to give up all my peculiar views and submit in the Lord. But without evidence that my views are thus mistaken, I cannot give them up, and yield a blind obedience, until it shall be not only *told* that I am mad, but until I shall be so in *fact*, and all my understanding leaves me. Not until men shall have burned not only the Bibles printed by the English, but all the Bibles of the world But these two things, understanding and the Bible, I pray God to preserve both to me and to all the followers of Christ, and that he will preserve and save all you, my friends, in the Lord. ASAAD SHIDIAK.

[As late as the 19th of October, the date of the latest intelligence from Syria, the writer of the foregoing statement was alive, and steadfast to the faith he had derived from the Scriptures, though still in the hands of his enemies, and the object of cruel persecution.] *Miss. Her.*

SPANISH PIETY.

In Spain plays are performed for the benefit of the virgins and saints, and balls are given for the deliver-

ance of souls from purgatory On an occasion of the above kind, a play-bill was exhibited, couched in the following terms: "To the Empress of Heaven, mother of the eternal world, the leading star of all Spain, the consolation, faithful sentinel and bulwark of all Spaniards, the most holy Mary For her benefit, and for the increase of her worship, the comedians of Seville will perform a very pleasant comedy, entitled El Legatorio."

RUSSIAN BIBLE SOCIETY.

Extract of a letter recently received by the Editor of the Philadelphia Christian Advocate "from a much esteemed correspondent."

"You have been long aware of the tottering state of the Bible Society in Russia, and will not be surprised that it has now fallen. Its officers have been dismissed, and its operations ceased; but there is a stock of about 200,000 copies of the Scriptures, in different languages, in its stores; and, in whatever way they may be hereafter circulated, this incorruptible seed will not be in vain.

"Let me state to you at the same time, a fact, connected with the operations of the Russian Bible Society, in which you will greatly rejoice. The consequence of an extensive circulation of the word of God in that vast empire, for many years past, has been, to raise up in various parts of it, and to a very great extent, a body of 'Scriptural or Bible Christians,' who have renounced the Greek Church, and under this denomination associate together, to read and study the Holy Scriptures, acknowledging this blessed book as the only rule of faith and practice, and observing the Christian Sabbath as a day of sacred rest. A considerable effect, I understand, is manifest in the peaceable and orderly lives of the people who are thus separating under the influence of Christian truth; and some circumstances have been related which afford a pleasing evidence of truly Christian principles operating on their minds Thus, my dear friend, is the most high God ruling and overruling amongst the children of men, to carry on his purposes of mercy in his own way; cheering us by rays of light in the darkest seasons, and saying to us, 'be still, and know that I am God.' Let us continue waiting on him, still sowing in hope as opportunities arise, and where his providence directs, assured that it shall not be altogether in vain, however feeble and inefficient the instrument employed may be.

"The effect of the free circulation of the Scriptures amongst the catholics, is beginning to appear in the south of France: in Lyons and the neighbourhood, no less than 1500 Roman Catholics have embraced Protestantism. In some parts of Germany, particularly Wittemburg, the people meet together in the villages to read the scriptures. In Prussia a good work is said to be going on among all ranks; and also in the Canton de Vaud, in Switzerland, where many are brought under the power of the truth.

REVIVALS.

WILMINGTON, Del.

Extract of a letter from the Pastor of the Second Presbyterian Church at Wilmington, Del. to the Editor of the Philadelphian, dated April 23d.

"The good work still goes on, though with less liveliness and power. Hope is dawning on some new born soul almost every day. I have the names of 77 who profess to have experienced a change of heart; and our anxious meetings are still large and solemn."

FAIRFIELD, N. J.

A very interesting work of grace has, for some time past, been in progress at Fairfield, N. J. in the Presbyterian church there. A letter from the pastor to a friend in this city, has been put into our hands, from which we make the following extract.—*Philadelphian.*

"A more serious attention to religion became visible last November. Prayer meetings were multiplied and crowded; and even the boys of their own accord begun a prayer meeting. They have now two prayer meetings weekly, one at Fairton, and another at Cedarville; and conduct them with as much good order and solemnity, as the adult people do Several of the praying children, from 13 years of age to 19, are now members of our church, and as we trust plants of righteousness flourishing in the courts of the Lord. A much larger number than any since my residence here were last week added to our Church. Fifty one were propounded, (a large proportion of them young people) and so far as I yet learn, all came forward and were admitted in our usual form; and last Sabbath sat down with us at the Lord's table. "Bless the Lord O my soul, and forget not all his benefits." A considerable number are yet anxiously enquiring the way to Zion: may the Lord long continue the operations of his Spirit, and extend them through the earth."

The Trenton (N. J) True American says, for several weeks past a considerable religious excitement has prevailed in the Presbyterian congregation in this city, the effect of which has been the admission of 27 persons to the church membership. *Ib.*

NORFOLK, Va.

Extract of a letter from the Rev. R. B. C. Howell, to a gentleman in Washington, dated Norfolk, Va, April 10th, 1827.

"The Lord is doing wonderful things among us. Since I have indulged a hope in Christ, I have had the happiness to bear a part in several revivals, but I have never seen any thing like this before.

The work has now been going forward about three months, and in our congregation upwards of eighty have obtained a hope, principally young ladies and men, from fifteen to twenty-five years old. Since my ordination (22d Jan.) I have baptized fifty-four. The scenes that present themselves at our meetings are enough to melt the hardest heart, and indeed, they do—such deep groaning—such fervent crying for mercy, and streaming of tears, I have never before seen or heard. The delightful confusion that our meetings present, it would give you unspeakable satisfaction to witness: On the one hand, the singing acclamations of praise to God, and embracing of young converts—and on the other, sinners on their knees weeping and exclaiming by scores, "Lord have mercy upon my poor sinful soul!" The work is still increasing—pray for us my dear brother.—*Col. Star.*

NORTH CAROLINA.

We learn from the communication of a valuable correspondent in N. C. that more than fifty members have recently been added to one of the Presbyterian churches in that state. It will be peculiarly encouraging to the friends of Zion, to know that the Lord is silently extending his dominion, and advancing the interests of his spiritual kingdom in some of the congregations in this part of the country. The particulars of the interesting work just mentioned, we are not permitted at present, to make public. We hope to hear again from that church,—and that we shall then gladden the hearts of many by sending abroad the report of its prosperity.—*Vis & Tel.*

RELIGION IN THE PRESBYTERY OF ALABAMA.

Extract from their last Narrative.

"A general and increasing attention is given to the preaching of the gospel.—Some Churches have had considerable accesions of members, Sabbath Schools in many places have been established, are conducted with much propriety, and bid fair to be eminently useful to the youth within the sphere of their operations. Tract Societies and Bible Classes are also in some places in successful operation—The Monthly Concert of Prayer is observed by almost all the Congregations within our bounds. It is however, to be lamented, but few take an active part in those important associations.

While the Presbytery has heard much calculated to encourage and gladden the hearts of the Friends of Zion, there are many things indeed in the narrative which cause grief and sorrow, to the friends of mankind. Iniquity in many places awfully abounds, profane swearing, Sabbath breaking, intemperance and fashionable amusements, seem to have gained the ascendency, and sobriety and religion are thrown in the back ground and trampled under foot."

Choctaw Mission.—A letter received in Philadelphia, from a teacher under the American Board at Emmaus, has the following paragraph. "Last night I received the joyful news, that the Lord is pouring out his Spirit at *Elliot, Mayhew, Ai-aik-hun-nuh, & Goshen*, four missionary stations in this nation; at Mayhew, we learn that all the hired men, and several of the large scholars were anxiously inquiring what they must do to be saved; at Goshen, three in the family are rejoicing, and a general seriousness pervades the family."—*Philadelphian.*

A letter directed to the Editor, from Nottingham West, bearing date April 2nd, says—'The revival here still continues. Seventy persons have entertained hopes in town. Also at Litchfield, a work of grace has commenced; twelve are hoping.'

At Hampton, the revival, we learn, has become extensive and peculiarly powerful. Nearly the whole town, it is stated, are either hopeful subjects of conversion, or in a state of anxious concern for their souls. Temporal business is made to give place to things of greater moment, and the great question, "What shall I do to be saved," agitates almost every bosom.—*N. H Repository*

Chenango Point, N Y.—A letter from Montrose, Pa to a gentleman in this city, dated April 8th, says, "At Chenango Point, seventeen miles north of this, a powerful revival has just commenced. A person who came from that place, represents it to be quite as powerful as at Ithaca. At Union, two miles below the Point, the good work still continues."—*N Y. Obs.*

Rochester.—Further information from this place has been received. The work increases. The three Presbyterian congregations participate in it; and a deep solemnity has pervaded the whole village. The Lord is there in his power.—*Ut. Rec.*

THE WESTERN
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LEXINGTON, KENTUCKY:
MAY 16, 1827.

SUICIDE AND MURDER.

We learn, that on Friday last, in Jessamine county, a man by the name of WALLS, deliberately put an end to his own life, by shooting himself with a rifle. He kept a tavern on the road from Lexington to Nicholasville, about four miles from the latter place. He has left a wife and a large family of children. No reason, we are informed, can be assigned for this unnatural and heaven-daring crime, except his being involved in some pecuniary difficulties. Truly, "*the sorrow of the world worketh death.*"

On Saturday night last, a most shocking murder was committed in Woodford county, upon the body of a Mr. Cole, son of old Mr. Cole, inkeeper on the road from Lexington to Frankfort. The particulars as far as we have learnt them are the following: Two persons (one of whom had had a previous difference with young Cole) went to the house of the father after the family had gone to bed. They knocked at the door and requested admittance, on a pretence, that they wanted to make up the difference. Being told that they could not be permitted to come in, they began furiously to beat against the door. The old gentleman opened it, when he was seized by the ruffians, dragged into the road, and shamefully abused. The young man hastened out to the relief of his father, and in the scuffle that ensued, received 13 wounds with a dirk, or knife. He succeeded in getting back to the door of the house, when he fell into the arms of his aged mother, and immediately expired. The murderers have been arrested, and are lodged in the jail of Woodford county, to await their trial.

LIEUT. PERCIVAL.

The N. Y. Observer of April 28, says —"We learn that Lieut. Percival, who commanded the United States Schooner Dolphin at the Sandwich Islands, and whose conduct was so offensive to the Missionaries, arrived at this port on Saturday last, as first Lieutenant of the Frigate United States, (Commodore Hull,) and was arrested before landing, by writs of individuals, for grievances unconnected with the outrage upon the Missionaries. For want of bail, he was committed to prison."

"REV." MR. ELDER—*Again.*

From the Baptist Recorder.

TO THE READERS OF THE RECORDER.

The Editors feel bound to make an apology to their readers for the insertion of the following communication from the President of St. Joseph's College, Bardstown, Ky. It is evident that his object is to abuse us through the columns of our own paper. Believing, however, that his challenge, with the subjoined communication, will recoil upon himself and the college over which he presides, we give it a place. We also publish a challenge from the professor of Mathematicks of the same college, which will *demonstrate* that he was either intoxicated when he was writing, or is wholly destitute of literary acquirements and common civility. We had previously intended to consign this challenge to oblivion, as being unworthy of our notice, and should have done so, but for the unmanly and ungentlemanly attack of the Rev. President, whom we had esteemed both as a gentleman and a scholar. But since it is said, in the Bardstown Herald, that the professors of St. Joseph's College are "inferior to none in the United States," and as that article seems to have been written with the design (no doubt a good one) to have some effect on the present controversy between us and the President, we feel ourselves bound to develope the truth, and expose the pretentions of men, who, without having the least acquaintance with us, can deal out such 'unqualified abuse.' For, until we received the challenge of the professor of Mathematicks, we did not even know his *name*, we knew not the course of studies pursued in the College—were unacquainted with its professors. But not to dwell. The communications of the President and his teacher of Mathematicks will speak for themselves—they need no comment.

St. Joseph's College may meet with a liberal support from the French Catholicks of Louisiana, who have no College of their own, but from the enlightened protestants of this state, who are acquainted with the character (we mean literary) of some of its professors, it will not meet with general patronage.

But to return to Mr. Elder; we would remind him that in calling Mr. Skillman and his paper a "bare faced Liar," something more is necessary than his 'bare' word to induce the belief of his assertion in the minds of the people. In Lexington, where Mr. Skillman has resided for 20 years, no man stands higher as a man of truth and veracity, and as to his piety and benevolence, we know from our own personal knowledge that he stands high in public opinion.

As to the assertion that the Luminary is the *text-book* of the Recorder, we appeal to our columns from the commencement to prove it wholly untrue, and that Mr Elder has knowingly and wittingly said what he cannot prove. He ought to have been more guarded in his 'bare faced' assertions. But notwithstanding the great disregard shown to our feelings by him, yet we can make some allowances for his conduct, believing as we do, that he is acting for the whole Catholick establishment in this country, and that they can devise no other plan to ward off the force of truth than by saying, that "All is false—all illiberal, all abusive, all unchristian," which is said and written of that anti-christian establishment. As to what we have *written* ourselves on Catholick subjects, we were well informed as to facts, and as to the articles copied from other papers, we have generally given our authority, excepting under the miscellaneous items. By our unmasking the follies, wickedness, and corruption of the European Clergy, we have provoked their brethren on this side of the Atlantic, and this is the true cause why we are thus assailed by a whole College. We are sorry to find Mr. Elder so much altered from what he was last summer, when on his journey through the upper counties. Then he preached charity and good will to all—then he made friends—acquired influence and enhanced the interest of his institution—but his love is turned into bitterness and gall. "Lying" and "bare faced Liar," flow from his pen in the very first paragraph he writes. Then he was acting his true character, now the character of his master the Pope, who never descends to reason, with any man, and whose word must be received without evidence or proof. Surely, he has forgotten that protestants will not believe *even a Priest* without evidence. He denies every thing, refutes nothing; not a single article published. Had he presented us with a serious, well written article in disproof of any thing published by us we should have given him a patient hearing, and should have cheerfully consented to the correction of any mistake. But as he has not done this, we may safely conclude that he could not refute what we have said, but as a dernier resort, has taken refuge in the old argument *tu es Petrus*. With such arguments we shall no more trouble our readers, particularly if they abound with downright bilingsgate. *Vale. Vale.*

—

ST. JOSEPH'S COLLEGE, APRIL 22, 1827.

Messrs. Editors,

I was much pleased this evening, Gentlemen, to find that you have indulged me with a place in your Recorder. In this you have been more generous than your *text-book*, the LYING LUMINARY, and I hope, that in saying so, I am pronouncing no small *eulogium* upon you.

I must thank you for the favour you volunteered for me to the "Protestant Editors of religious Journals." My banter was to "all the slanderous copyists of these states;" you have identified all protestant Editors of religious Journals with *slanderous copyists*. I take them as you give them, and extend them a banter to copy our pieces. Now to our point, in laconic measure.

Such as read me, must first read you; otherwise, they will not so readily understand my answer, as I must often run ahead abruptly; having much ground to run over.

I had "fact" for my charge upon you. *All* that you have attempted to write on Catholick subjects, in fact enough It is all abuse—all illiberal—all unchristian—all FALSE in *fact* or *circumstance*. We shall by and by see that my epithets are not overcharged.

No one presumed to point out the articles for publication. But every one, that knows any thing of the rules of morality, could have told you, that you should never prefer *defamatory* ones. I know not of any injury you have done any Catholick individual—I have no doubt but you are good neighbours. But my dear good Gentlemen, you are in the mean while, doing your utmost, to injure the whole Church Catholick; and that too by printing defamatory pieces. Fy! fy! men, tell the *truth*. Let your readers know us. They will love us. Now they hate us —you force them to hate us.

The freedom of the press we cannot refuse you. But use it according to *knowledge*. You *understand*—you *conceive* something. This will not do in so serious a matter as Religion. We should never circulate a dubious tale. A blasphemous one, for which you have no better voucher than your *understanding* and *conception*—that is; idle report, never bring forward. Of such a nature is your tale of the Priest arguing over the bottle of wine.

Your queries, are like your *assertions*—have little to do with *fact*. However, you are now in a fair way to instruction. Wherefore, attend.

Take away "pretend" and "emoluments," and your picture of the Pope will do.—Some of the Catholick Clergy are dissolute, so are some of the Protestant—even the Baptist What is the conclusion. For the celibacy of the clergy we have PETER'S EXAMPLE and Paul's counsel. You cannot deny it. Take the Bible: take history for it. I challenge you, subtract *un* and the word *authorized* suits all our clergy. We no where read in the "statute book" the names Pope cardinal, metropolitans &c. What if we were to demand in turn to be pointed to the place that speaks of Reformers, Lutherans, Calvinests, Quakers Shakers, Protestants, Baptists, Seperate Baptists, Regular Baptists, Calvinistick Baptists, Association,—you cant find yourselves gentlemen—you are not there, what is the consequence. Tell me. I will apply it to "nuns, friars" &c. But *Purgatory*, *mass*, *Transubstantiation* are not in the "Statute Book." The names are not there. But the *doctrine is there*, you shall hear where. The *pope's and cardinal's revenue* I cannot just now correctly define. I am certain however that it bears as little proportion to that of a Protestant Bishop on the other side of the great waters, as the President's does to the Pope's. Would you now tell me what is the salaries of the dignitaries of all the protestant churches. Render me this service and I will tell you how the Catholick clergy, and their neighbours the Protestants are supported in Europe. In that, all your queries shall be minutely satisfied, in due time. As I go along, let me beg you not to be weary. I have a great deal to say. But my other numbers shall be shorter than this. My next shall tell you something of his Holiness, the Pope.

Mean while yours,

Geo. A. M. Elder.

ANOTHER CHALLENGE

From the professor of mathematicks in St Joseph's College, to one of the Editors of the Recorder.

Sir--I am creditably informed that you boast of being able to teach every Science that is taught in St Joseph's College: that this is as great a LIE as ever you got inserted in the Babtest Recorder, I am ready to Demonstrate. I hold an article, written with your Own hand, by which I can prove, that you are a Stranger to the third common rule in arithmetic that your Logic is absurd, and that you are an IMPOSTOR for pretending to teach Sciences with which you are not acquainted.

now Sir If you are a man of God, as you pretend to be, you will take a fair trial of skill with me, and thereby give the public an opportunity of Judging under which of us, they may with confidence place their youths, for the purpose of acquiring a complete knowledge of the Sciences in General.

To commence this trial, I propose to you the following question; which though simple, I suspect will be rather intricate a knot for your contracted capacity to unravel; but if I am mistaken and that you can give a rational solution of the same: I shall after this lead you through some of the most sublime parts of the Mathematicks and Astronomy

The three sides and the perpendicular let fall from one of the angles on the opposite side, being in continued Geometrical progression; reqd the sides and the perpendicular: by a quadratic equation only

If you cannot solve this problem you have only to acknowledge your inability and I shall send the solution of it to you immediately and I hope that if ever you propose any that may turn out too difficult for my Noddle; you will be Gentleman enough to act in same manner

Revd Sir Your's with due respect.

WILLIAM DOHERTY,

The above copied verbatim.

To Mr. Elder.

Dear Sir,--We regret that you have compelled us to defend ourselves against your very unfriendly and unprovoked assualt. When writing to your Bishop, we spoke of you as "the worthy and learned President of St. Joseph's College," and stated that for you, we possessed a "high esteem." We then uttered the genuine feelings of our heart. The prosperity of your institution gave us no offence. You then concurred with your bishop in 'heartily condemning and reprobating' your professor's challenge. The style in which you have written has called it from oblivion. You complain of "persecution, of unqualified abuse," but instead of abuse, we confered on you the epithet of the "worthy and learned President;" we published your conduct in a certain particular, as worthy of "imitation," we were in hopes that the era of friendly feelings and liberal views was commencing. We should have been pleased to receive a visit from you, to have conversed with you, and to have enjoyed your society. But while we were indulging these friendly feelings, you raise the cry of persecution, employ language the most indecorous--arouse the spirit of partyism and ill will--set neighbours at variance who may espouse either side of the question. Friend Elder, why did you act so unadvisedly? You would have all men believe that we are enemies to the Catholic Church. In this you are egregiously mistaken--you have no better friends than we. Its errors and follies we detest, the corruption of its priesthood we freely expose, and why should you be angry? Why call hard names? Why deal in round assertions and chafing epithets? Are we to be esteemed enemies to the Catholic Church because we seek its conformity to the gospel of Christ, because we seek the salvation of its members? Were we to hold our peace when we see pride avarice and "all deceivableness of unrighteousness, with lies spoken in hypocrisy" wearing the garb of religion, should we not be criminal?

Friend, think on these things, and permit us again to request you to compare your Church in its present organization to the churches of the New Testament. In them you find no established religion, no Popes, Cardinals, Patriarchs and other unscriptural titles of the clergy; the disciples were Christians with bishops chosen from among themselves, who were generally married men, of little education, but sound in the faith, upright in their conduct, pure in their lives, and who laboured for the good of souls. Over these no bishops of a superior rank presided. Then there was no Pope, nor Pope's legate. Such were unknown Christ says "call no man master; be ye not called Rabbi, call no man on earth, father;" But you acknowledge a father, a master, a head o' the church, who is not Christ; we are sorry to see it; we pray God he may not condemn you for it.--*Edits. Rec.*

The Apostle Peter had a wife.

President Elder says--"For the celibacy of the Clergy, we have Peter's example, and Paul's advice. You cannot deny it, take the Bible, take history for it, I challenge you!" Now whose word is to be believed, ours or Mr. Elder's? We say Peter had a wife. Mr. E. says he had not. Will Mr. E. receive the testimony of the following witnesses, Matthew, Mark, Luke and Paul, about to be examined?

Matthew says,

"And when Jesus was come into peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand and the fever left her; and she ministered unto them." Matt. viii. 14---15.

Mark deposeth thus:

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell him of her" Mark i. 29---30.

Luke declares,

"And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her And he stood over her, and rebuked the fever; and it left her. And immediately she arose, and ministered unto them." Luke iv. 38- -39.

Paul says:

"Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" 1. Cor. ix. 5.

Before Mr Elder makes another challenge of this kind, we would recommend him to peruse anew the "Bible." Paul gives this short piece of advice: "It is better to marry than to burn." *Query*---Would it not be better for *some* of the Priests to marry! Paul says, "Marriage is honorable in all." *Query*. Would it not be an honourable thing for some of the priests of the Catholick Church to marry? Paul gives the following qualifications of a Bishop: "A bishop then must be blameless, *the* husband of *one* wife. One that ruleth well his own house having his *children* in subjection, with all gravity." From this, it seems that bishops in olden times, had wives and children too. At least they were allowed by the Apostle to have *one* wife each. *Query*. Would not one *good* wife, be a great help and comfort, even to a Catholic Bishop! Then he might with some degree of propriety be called "Pope" or "Father." So much for Peter's *example* and Paul's *counsel.*—*Edits. Rec.*

ANATHEMA OF A ROMAN CATHOLIC ARCHBISHOP.

A certain "Vincent Coressi," at Constantinople, styling himself "Vicar Apostolical in the Patriarchate of Constantinople," &c. &c. has issued his Circular, dated May, 19, 1826, ordering all Catholics, who are in possession of Biblical Works, to deliver them up to him within eight days, "on pain of excommunication, fulminated by the Supreme Pontiff, Leo XII. happily reigning." The same term of eight days is also fixed for delivering up "other prohibited books," for the reading of which, liberty has not been granted by the Holy See, "that they may be consigned to the flames merited by such infected and pestilential works, which deprave and corrupt the world." And all "Reverend Parish Priests, Missionaries, and Confessors, are commanded, that in confession, they interrogate their penitents, whether they possess such books; and *that they do not grant* absolution, till the books are given up!" Whilst we view with deserved execration, the superstitious and lordly style of this profane document, let us redouble our exertions, in the circulation of that holy book, the entrance of which giveth light and understanding to the simple.

This absurd order was probably occasioned by the distribution of New Testaments, and other books, issued from the Church Mission Press at Malta, by Mr. Wolf, when he left Constantinople for England. The Roman Catholics collected and burnt all the copies of these, on which they could lay their hands. Curiosity, however, to see the books, was much excited; and there were some murmurings against the foolish and wicked anathema.

We are happy to learn that Prussia has followed the example of Great Britain and the United States, and signed a commercial treaty with the new Mexican Republic. Thus one by one the links which formed the ponderous chain of the Holy Alliance give way under their own rust.—*Lon. Times.*

LETTER FROM OTAHEITE.

We have been politely favoured by a gentleman of this city, with the perusal of a letter received from G. P. Upshur, Lieutenant on board the United States Sloop of War, *Peacock*, dated on board the Peacock. *Papeate Bay, Otaheite, 20th August*, 1826.

The statement given by Mr. Upshur relative to the progress and influence of Christian knowledge in that Island, contains many interesting particulars, which confirm the reports of the Missionaries. By permission we copy a part of this letter which describes the condition of those Islanders, under the influence of the Mission. After describing the inhabitants of Nooaheevah (a neighbouring Island) who are naked barbarians, addicted to theft, cannibalism and other cruelties peculiar to heathen,—he makes the following remarks relative to the moral change effected in Otaheite by the introduction of Christianity. "This Island," says Mr. Upshur, "exhibits a very different aspect. The Missionaries of whom there are five, have established order and something like a civilized state of society among the natives. They are at present engaged in educating them at the neighboring Island, of Emao, where they have a large school of their own and native children who read and write and understand the gospel pretty well. They teach in the language of the Island and have translators, and a press, by which many copies of the Pentateuch will shortly be distributed to those who are disposed to read them; Matthew, Mark, Luke and John are to be found in the vernacular tongue of the Otaheitans, and in every house. They have hymn books, &c. in great abundance.

"I attended church a few days since at Matovai, where every lady was supplied with a book; and blush! oh, ye civilized Christian lasses, for *I do aver that I never saw in any Protestant Church, in our own country, so attentive, so decorous, and apparently so devout a congregation, as I beheld in the Temple of these rude Islanders.* There were persons of all ages, sexes and conditions, to the amount *of one thousand;* and among them all, there was neither a whisper nor a titter during the whole service. The Sermon was preached in their own language, which is certainly the softest, sweetest, and most sonorous I ever heard, except the Greek, to which in sound, though not in orthography, it bears a strong resemblance when spoken rapidly.

Visitor & Tel.

New York Journal of Commerce.

The friends of morality and good order in the city of New-York, being alarmed at the progress of vice and corruption, are engaged in establishing a New Daily Paper, entitled the *New-York Journal of Commerce*. It is not to be a religious paper, but like other daily Commercial Papers, it is the design of the Journal of Commerce to exhibit improvements in Literature, Science, and the Arts, &c.

The puffs and advertisements of Theatres and Lottery venders are to be excluded from the Journal, and in this way it will never be a co-worker with these schools of wickedness which are causing the ruin of thousands.

JOSEPH WOLFF'S APPEAL TO HIS BRETHREN THE JEWS OF GREAT BRITAIN.

My dear Brethren:—You will probably have heard that I returned two months ago from the land of our forefathers, from the land of Persia. My feet stood within the gates of Jerusalem, whither the tribes went up, the tribes of the Lord! And I saw that city which was so highly favoured by the Lord, now sitting solitary. Our poor brethren are going every Friday to a wall on the west side of the temple, which wall they believe to be a remnant of the ancient temple, where they sit down and weep, and put off their shoes, and read portions of Moses and the prophets. I saw there an old blind Jew sitting at the temple; I asked him, "Why do you come here?" he replied, "On this spot resided David our king, and Solomon our king. Now, on account of the abundance of our sins, all ye that pass by, behold and see!" I was kindly received by many of them, and I proclaimed to them *Jesus of Nazareth*, and exhorted them to look on Him, whom they have pierced, and mourn. I went into their houses, and sang with them their Hebrew hymns, and walked about with the literal children of Zion, upon the literal mount Zion, and went with them to the sepulchres of Rachael our mother, and of the prophets Zechariah, Haggai, and Malachi, and to the court of the prison of Jeremiah, and read with them the prophets, and endeavoured to prove to them that Jesus of Nazareth was that child which was born, and that son which was given us, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. ix. 6. I conversed with them on the dispensation of God with his people in ancient time, how the Lord our God appeared to Abraham, Isaac, and Jacob, revealed to them his plans of choosing their descendants as his people beloved, and by manifesting himself in the flesh, and giving his life a ransom, to become the salvation of all the ends of the earth.—I sympathized with our brethren about the disobedience and stubbornness of our nation, and how, from year to year, Jerusalem was disgraced and decayed in her glory; and then I exhorted them to believe in our Lord Jesus Christ. I went next to Ur of the Chaldees, the birth place of Abraham, and from thence to Ninevah and to Babylon, and from Babylon to Persia, and from Persia to Curdistan, and from Curdistan to Georgia; every where exorting Jews to look on Jesus our brother and our God, whom our ancestors have pierced, and mourn—and every where exhorting Gentiles not to boast against you, the natural branches, but rather to behold in you the severity of God; though towards them (the Gentiles) the goodness of the Lord, if they continue in his goodness; if not, they shall likewise be cut off.—And then I came to Ireland, where I saw a Christian church polluted and defiled—a church which believes herself to be rich while she is poor and miserable. I saw there a church of the new dispensation which has sunk, and has been cut off for the very same reason for which our church—the church of Judea—has been cut off; for, alas! just as the church of Judea began to be proud of the magnificence of her temple, and forgot the Lord of the temple; thus the Romish church every where boasts of her church, and has forgotten the Lord and Head of the church; so the church of Judea began to neglect the commandments of God, and to substitute for them the precepts of men; in like manner the church of Rome neglected and perverted the pure word of the gospel, and substituted for it cunningly devised fables, invented by her doctors; and just as the rabbies of old attributed to themselves infallibility, so the doctors of the church of Rome do the same, and more; they have defiled their temples, where the Lord Jesus Christ was worshipped in the first centuries of Christianity, in spirit and in truth, with pagan superstition and pagan idolatry.

I saw the Popish Church in Ireland, and exhorted her members to return to Jesus her bridegroom, and to come out of Babylon and be separate. And now, having arrived again in England, after an absence of five years and six months, I beseech you, my dear brethren, for the sake of the promises given to Abraham, Isaac and Jacob—for the sake of the prophecies predicted respecting Jesus of Nazareth—for the sake of the precious blood of Jesus Christ which he has shed for us on the cross, by which blood you receive foregiveness of sins, and which blood speaks better things than the blood of Abel—and for the sake of your own souls, your immortal souls, hear the voice of your brother coming from Palestine, and return to Jesus, the Lord our God—"Kiss the Son lest he be angry"—return—return—and it shall be well with you all the days of your life, it shall be well with you at the hour of death, and it shall be well with you in eternity. First, it shall be well with you in life; for being justified by faith in Jesus Christ, you will have peace with God, through our Lord Jesus Christ, and you shall rejoice in hope of the glory of God; and not only so, but you shall glory in tribulation also—you shall joy in God through our Lord Jesus Christ!—Christ shall be with you in death! for hear the comfortable words of the Spirit dictated to the pen of our brother Paul:—"In a moment, in the twinkling of an eye, at the last trump; for the trumphet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written—death is swallowed up in victory!—Oh death, where is thy sting!—O grave, where is thy victory!"

Such thoughts would be consolation to you, my brethren, in the hour of death, if you believe in the Lord Jesus Christ, for he is the resurrection and the life, and whosoever liveth and believeth in him shall never die.

And it shall be well with you in eternity! for you shall be with Christ, the Lamb of God, the High and Lofty One that inhabiteth eternity! You shall enjoy a blessed eternity were all tears are wiped away, and sorrow is unknown! You shall walk in the light, for Jesus Christ shall be your light! You shall have life, and Jesus Christ shall be your life!

And you shall be a royal diadem in the hand of the Lord!

My dear brethren!—When a boy, my father taught me to pray in the evening time, to "the Angel who hath redeemed me from all evil!" Jesus Christ, my brethren, is that Angel, who has redeemed me from all evil, and he went before me in the wilderness of Arabia, and among the wild Arabs. It was a joy to me to know, that the Angel of the Covenant is with me and watcheth over me! and that Angel in the wilderness has brought me back to England, to call on you to rise from your spiritual slumber, before you enter that doleful city—the city of everlasting wo—with that people lost forever, where hope never comes!

Arise thou sleeper, and call on Jesus Christ thy God! Brethren I saw those Jews at Aleppo and Antioch, who were taken away by an earthquake in a moment—in a moment when they were not awake—they had no longer time to read, to search Moses and the Prophets! they were taken away and carried before the great Judge—and their being sons of Abraham will not save them, if their hearts, which were without form and void, were not enlighted by the Sprit, and created anew, and sprinkled with the blood of Jesus Christ!

Children of Israel, scattered throughout England, Ireland, and Scotland! it is time; for the day is far spent, and the night is at hand—hear the voice of the watchman of the tower!—"Return ye! come! come to our Lord Jesus Christ, for his kingdom will come, and his will be done on earth, as it is done in heaven!" JOSEPH WOLFF,
Missionary for Palestine and Persia.

Bible in the Mediterranean, &c.—The Bible is making its way very happily in the Red, Mediterranean, Black, and Caspian seas. From the twenty second report of the British and Foreign Bible Society, it appears that the last year yields, in interest, to none preceding. There had been a check to the progress of Bible operations, but the lost ground has been recovered. The issues by the Rev. Mr. Leeves, in Constantinople, in fourteen different languages, amount to seven thousand and eighty-four copies, near four thousand more than last year. The Hebrew Scriptures have been much in demand. Nearly one thousand Hebrew psalters had been sold. Inquiry is quickened among the Jews. In Adrianople, a merchant stated, that at a fair he had sold one hundred and twenty Greek Testaments. In Albania, the printing of the entire New Testament, in Albanian, commenced in January last. The gospel of St. Matthew, printed and bound at the expense of the Ionian Bible society, has been joyfully received by the people, and the new version is regularly read in the churches. In Missolonghi, the mention of which will excite feelings of compassion for the poor Greeks, the sacred volume has been distributed, particularly among the soldiery, and the schools and monasteries. Eleven hundred and twenty seven Testaments have been sent to Missolonghi, and one hundred Bibles to its vicinity. In Malta, the society's friends have distributed five thousand five hundred and twenty eight copies, in twenty different languages. The society has also sent one thousand Arabic gospels, and one hundred of Acts, and five hundred Ethiopic psalters. In Smyrna, also, liberal supplies have been circulated. The Roman Catholics as well as the Greeks are consenting to receive the Scriptures.—Three thousand of the Turco Greek New Testament are printed by Mr. Leeves, and he has sent home to England the entire copy of the Modern Greek Testament, prepared by Hilarion. Hilarion has also finished the revisal of the book of Psalms in modern Greek, which will soon be published, and he is proceeding with the whole Old Testament. The Testament in Turkish, with Armenian characters will shortly be

commenced. In view of this progress of Divine revelation, the Christian world ought most gratefully to rejoice in the God of the whole earth, who has decreed that t shall be filled with the knowledge of his glory.

Ch. Watchman.

Madagascar.—The London missionary society has here an important station, with three missionaries, four artisans, and a printer. Tananarivoo is the capital of the territory of king Radama. The island of Madagascar, off the eastern coast of Africa, in the Indian ocean, is about eight hundred miles in length, and from one hundred and twenty to two hundred in breadth.—Civilization with Christianity is progressing, and the number of inhabitants is computed at four millions. The missionaries have completed the Madegasse translation of the New Testament, and are advancing with that of the Old. The youths under instruction exceed two thousand. Some of these have become teachers. There are twenty three schools out of the capital, in which these youths are instructers. Sabbath Schools are established among them. The female scholars, under Mrs. Griffiths, are improving much both in learning and in cleanliness. King Radama is favourable to learning, and has recently taken into his service eighteen of the young men, who can read and write. He is desirous also of introducing the manufacture of cotton, and of fostering the mechanic arts.

South Africa.—At Lily Fountain, where is a Wesleyan Missionary station, the gospel has had a powerful influence. Wars among them have ceased; but wars are general among the uncivilized tribes. Before Christianity was introduced here, their neighbours, the Bosjesmans would frequently attack them, and steal their cattle. But since they have concentrated themselves in a body, and have a missionary with them, there has been no blood shed among them. The Bosjesmans dare not attack the Christian settlement of the Mamaqnas, and the latter are restrained by the principles of religion and the fear of God.

Zante.—Mr. Croggan, who spent several years as a Wesleyan missionary in France, left Malta on the 18th of November for Zante, to establish a Mission there.

Malta.—The Methodist missionaries at Malta have met with much opposition from the Romish priests, who threatened to take the life of Mr. Keeling, and to demolish his chapel. But the mission now presents an aspect of permanency and prosperity.

Alexandria.—Mr. Macpherson, Methodist missonary at Alexandria in Egypt, has baptized a respectable Abyssinian lady, of whose true conversion he has hope, and whom he found unacquainted with almost every form of religion. He has, for some time regularly preached to the seamen in port.

Tracts in Europe.—An English gentleman, in a letter from Piedmont, Italy, in October last, mentions the remarkable readiness with which these 'silent preachers' were welcomed in his travels on the continent. He took with him from England, a large number of French and German tracts, as well as the New Testament in both languages; but at Brussels, and again at Cologne, and finally at Stutgard, he was obliged to replenish his stock. From Calais to Venice, there was manifested the most earnest wish for the tracts and gratitude for their bestowment. The postilion, who observed the generosity of the English gentleman, entreated the favour of a New-Testament.—He had but one left, and told him he must reserve it for a special occasion. In the attitude of supplication, the poor fellow put his hands together, and exclaimed, "Oh, sir, I am a Catholic." There was no resisting this appeal; the gentleman gave it him, remarking in his letter, "I doubt not, from the fervour of his petition, it was blest to his soul."—At Venice, the sailors came in their boats, to tender their services.—This gentleman would collect them, and present them with tracts, which, on visiting their ships, he would often find them reading.—*Ch. Watchman.*

MISSIONARY SPIRIT.

Perhaps no class of Christians on earth have drank so deeply into the spirit of Missions as the Wesleyan Methodist connexion in England.—Their missionaries are found in the four quarters of the globe, and the success of their missions, in many instances, is without a parallel in the history of the church. All that the most ardent friend of man could wish with regard to the Methodist Episcopal Church in America, is that its members may follow the noble example of their Wesleyan brethren. Our readers are well aware of the depressed state of the manufacturing districts in England last year; all know how much poverty & starvation were experienced, & how great were the efforts, of those who did not actually suffer themselves, to relieve those who were in want. Depression of trade came in to lessen the amount of capital in the country: yet these servants of the living God found means to prevent any serious diminution of their missionary funds, and thus the famine for bread in England is not destined to cause a famine for the word of life in the four quarters of the globe and islands of the sea.

The receipts of the Wesleyan Missionary Society for the year ending Dec. 31, 1826, has been ONE HUNDRED NINETY NINE THOUSAND, EIGHT HUNDRED AND SEVENTEEN DOLLARS. The numbers of the Wesleyan connexion in England are not so great as those of the Methodist Episcopal Church in America. Our Wesleyan brethren have found out that "the liberal soul shall be made fat," and their example, like a burning and shining light, must not be lost on us. It must provoke those to emulation, who are more highly favored in numbers, exemption from suffering, and less burdened with taxation. Do all the Missionary Societies in the United States realize so great an income united, as that received, last year, by the Wesleyan Missionary Society in England?

Zion's Herald.

From the Western Recorder.

A NEW PROJECT.

Mr Hastings.—The period will arrive, when "Holiness to the Lord, shall be written on the bells of the horses." The present aspect of the times seems to favour the idea that that period is not far distant. A few years ago, I presume, there was not in the world a religious almanack, or a single religious weekly newspaper. Such publications were all of a worldly character, and many of them licentious and profane in their tendency. The public taste in this respect is vastly altered. Vehicles of religious intelligence are now moving in every direction through our country. A wonderful variety of methods have recently been employed to diffuse scripture truth more widely, and to present it more constantly and forcibly to every mind. One method, which to my knowledge has not yet been adopted, occurs to me as being worthy, in this view, of some consideration. Let the crockery which we use on our tables bear, amongst the devices with which they are ornamented, select and appropriate passages of scripture, which might lead us to suitable reflections while we are participating of the fruits of the divine bounty. Might not the words of life be thus sent into places into which they find no admittance by other means? Would they not furnish every mind with subjects of thought and with rules of action? If the public sentiment were expressed in favour of such a scheme, the ware thus ornamented and enriched would soon be produced in abundance. Please, sir, to try the motion, and see how it will be decided.

H.

SABBATH SCHOOL.

"A little girl," says one of our teachers, "upon her entrance into our school, wast put into my class. I asked her if she ever prayed?" She said she did. "Who taught you to pray?" "My sister taught me." "Who is your sister?" "She is a scholar in that class," pointing to where she sat. Upon further inquiry, I learnt, that not only she, but also two more of her sisters, had been taught to pray by the same means. This *Prayer-Teacher*, in the hands of God, was a little girl ten years old.—*Park School.*

DIDEROT.

There were moments in which this professed friend and admirer of Voltaire, notwithstanding his avowed impiety, seems to have been compelled by the force of truth, to pay homage to the New-Testament.—An acquaintance found him one day explaining a chapter of it to his daughter, with all the apparent seriousness and energy of a believer. On expressing his surprise, Diderot replied, "I understand your meaning; but after all, where is it possible to find better lessons for her instruction." The devils believe and tremble. At the close of life he shewed some signs of contrition, but the barbarity of his *philosophical friends*, under a pretence that a change of air would promote his *restoration* to health, secretly removed him into the country, resolving that he should die without repentance, and never left him until he expired.—*Lord Teignmouth.*

THE REMEDY FOR INTEMPERANCE.

A letter from the Rev Joshua N. Danforth, minister of the Presbyterian Church in New Castle, Del. states thus to Dr. Chambers, under date of April 7th: "A cure having been effected in the case of an inveterate drunkard by the application of your medicine, purchased by Mr. M—— A—— on my behalf, I have to request that you will, in answer to the enclosed $5, transmit to me by mail, as soon as possible, the usual quantity."—*N. Y. Obs.*

VANITY.

The strongest passions allow us some rest, but vanity keeps us perpetually in motion. What a dust do I raise! says the fly upon a coach-wheel. And at what a rate do I drive! says the fly upon the horse's back.

Piety is the best profession; honesty the best policy; vice its own punishment; and virtue its own reward.

POETRY.

From the New York Times.

JUDEA.

No more, Judea, on thy hills
The suppliant Hebrew bends,
No more along thy flowing rills
The voice of music wends;
Prostrate thy temples in the dust,
Thy palaces o'erthrown,
Thy people by their God accurst
To other lands are flown.

On Sinai's lofty, rugged height,
Where, robed in fire and flame,
His glory veil'd in clouds and night,
Thy God in terror came;
No voice of prayer—no hymn of praise
Is heard along its steep:
Dead are thy minstrel's mighty lays,
They with their fathers sleep.

No more to lute, or harp, or lyre,
Thy dark-eyed maidens dance;
For dead is love and young desire,
Her whisper and her glance;
A cruel race profanes thy land,
Pollutes thy hallowed earth,
The Moslem with his blood dyed hand
Now holds thee for his mirth.

Yet He shall sweep the Paynim's power.
Like chaff before the wind,
Thy sons again shall hail the hour
When they their God shall find;
Amid thy hills, so desolate,
Those walls deserted now,
Shall Israel rear her fallen state,
And at thy altar bow.

Thy vallies then shall ring to tones
Of heart-felt mirth and pleasure,
And music breathe her sweetest strains,
And wake her boldest measure,
With tabret and with minstrelsy
Shall move thy lightsome daughters,
While hymns of joy shall rise to thee,
Above thy moon lit waters.

DUELLING.

Captain ———'s Excuse for not fighting a Duel.

What! you're afraid then? Yes, I am; you're right,—
I am *afraid* to *sin*, but not to fight:
My Country claims my service—but no Law
Bid's me in *folly's* cause my sword to draw.
I fear not man, nor devil—but, though odd
I'm *not ashamed* to own, *I fear my* God!

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.
[*Continued.*]

September 17th. About nine o' clock of this day a most violent chill came on, which was succeeded by a higher fever than she had ever had before. Her sufferings were great, but not a murmur was she heard to utter. In the course of the day a number of blisters were applied. She observed that she felt a new sensation in her head, different from any she had ever felt before, and, with great composure, requested that her hair might be removed. She desired her mother to go and consult her father on the subject. This was done; on which Dr. Smelt exclaimed, with considerable agitation, "not her hair! not that beautiful hair! Go and tell her that I cannot consent to the loss of it, unless it should be absolutely necessary. Ask the physicians to come to me." Two of the gentlemen went to him; and afterwards returned to Caroline, and stated exactly to her what her father had said. She smiled, and said, "I did not know before, that my dear father attached so much importance to my hair. Will you please to tell him that I feel an unusual degree of heat about my head, and a very strange sensation in it that I do not like—I think that it may, in some measure, arise from the great profusion of my hair, and might possibly be relieved by its removal. Tell him I am desirous to preserve my mental powers to the last, that I may speak my Maker's praises, in a sane mind, with my latest breath. Tell him that, if I recover, the same power that has clothed my head so abundantly, can, and will do it again, should it be necessary." This message was delivered by Mrs. Smelt to her husband, who directed her to assure his daughter that neither of the physicians considered this measure requisite; and unless she insisted on its being done, he could not consent to it, but hoped she would recover without resorting to this unpleasant remedy. When Caroline received this information, she placidly smiled and said, "my dear father shall be indulged in his tenderness. God is all sufficient, and in him is my confidence. Though I think it proper to use the means which he affords us, still they will be unavailing unless he choose to give them efficacy. He can cause a drop of cold water to do me more good, my medical friends, than all the drugs you give me." She had a very sick night, but was thought better towards morning.

September 18th. During this day great languor came on her whole system, and more blisters were applied. Nevertheless her fever increased, but no chill was felt by her. Mrs. Smelt observed to her, "my beloved child, your sufferings are very great." She replied, with a sweet smile, "not greater, my mother, than I can bear. Although I feel, and feel *sensibly*, the chastening rod, still I am enabled, through divine grace, not only to bear it with calmness, but to kiss the rod with holy gratitude, and bless the hand which inflicts the stripes. Before I was afflicted I went astray. My heart was as hard as the rock in the wilderness which Moses smote, and it became necessary that it should feel the rod; and God, who doeth all things well, smote it, and hath caused it to overflow with living waters. What if this frail body should have to suffer a little while? Did not the blessed Saviour suffer much more? Yes, more than human language can express, to redeem me from endless wo? I suffer deservedly, but he gave himself a willing *sacrifice for sin*." Her mother then said to her, "my dear child, your meekness and pious submission to the will of God endear you tenfold to my heart." To this Caroline replied, "my blessed mother, it is only another instance, among many, of the goodness of God to us both. Such an example of suffering patience is held up to my view in the person of Christ Jesus, as dissolves my heart. He gave his precious life to ransom my soul, and ought I to complain of my light afflictions, which are but for a moment, and will be followed by *a far more exceeding and eternal weight of glory?* My gracious Lord will not inflict one unnecessary pain. He will enable me to sustain, to the very last, every affliction or trial which is necessary to the health of my immortal soul." Then pointing with her finger to the Bible, she continued, "what has he said in Isaiah, xli. 1, 2, 3? '*But now thus saith the Lord that created thee, O Jacob.* (O Caroline), *and he that formed thee, O Israel,* (O Caroline) *fear not; for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee, and through rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the holy One of Israel, thy Saviour.*' These promises fill my heart with divine joy. I have the most perfect confidence in them, and feel not the smallest doubt of their fulfillment in my behalf. O heavenly Parent! thy tender mercies towards me are not to be numbered, nor can they be conceived." She continued very ill throughout the whole of that day. Cataplasms were again applied to the soles of her feet. (*To be continued.*)

OF SEEING OUR OWN SIN.

The contemplation of sin is one of the habitual exercises of the believer in Christ Jesus; and however paradoxical it may appear, there can be no doubt that the persons, whose minds are most frequently drawn to the consideration of the corruption of their nature, and their numerous actual transgressions, do eventually partake of rich comfort and consolation. The more deeply the Christian laments his sins, the more precious the mercy of the Saviour appears to his soul; and the more keenly he feels the wounds of his transgressions, the more eagerly he desires the balm of Gilead, and the physician who is there. This is an affirmation, the truth of which is apparent from the histories of the people of God in every age; and hence it is particularly worthy of notice, that in the economy of Divine grace, the comfort attained by the Christian is always proportionable to the sense which he entertains of the evil nature of sin.

It is very apparent that an important duty must result from this fact; and that the Christian, who longs for an increase of spiritual joy, should mourn for his sins, both on account of their evil nature, and their peculiar aggravations, and that he should ever keep in mind the cheering declaration of his Saviour—'Blessed are they who mourn, for they shall be comforted."

A FINISHED EDUCATION.

"She has finished her education," said my friend. Finished her education! said I—just as though a young lady's education was a stocking, or rather a bonnet, and now it was to be placed in the band box, to be displayed to visitors, and worn only on set occasions. Mr. Editor, I protest the doing up and finishing off a young lady's education with her teens—just at that time when she begins, if she ever does begin, to THINK. A young man has just acquired at one-and twenty, the elements of education, and is prepared to study advantageously according to his own discretion; but a young lady has done—finished—the circle of her science is complete; and she is ready for any station in life, that may be thrown in her way. Now, why, in the name of common sense, may not a woman THINK? and if she may think, why may she not study; and acquire profitable food for thought?

There is a lady of whom I have some knowledge, that "finished her education," by leaving peculiarly good advantages at an early age. She is now a wife and mother of six children. She plays well upon the piano—sings sweetly—dances elegantly—is very polite, &c.—but her husband must, and actually does, put all the children to bed, and takes care of them through the night; and as to her table—the bread is execrable, to one who has visited his grand mother's pantry; and her coffee—O! her coffee! it would cost her head, if the very scent of it reached the Grand Turk's palace—and yet the lady has a "finished education."

Darkness may as well put on the name of light, as a wicked man the name of a Christian.